

THE  
JĀTAKA

TOGETHER WITH ITS COMMENTARY

BEING

TALIS OF THE ANTERIOR BIRTHS

OF

GOTAMA BUDDHA.

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FOR THE FIRST TIME PRINTED IN THE ORIGINAL PALI

BY

V FAUSBOLL

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(POSTSCRIPTUM AND INDEX.)

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# INDEX TO THE JĀTAKA

AND ITS COMMENTARY

CONTAINING

COMPLETE INDEX OF PROPER NAMES AND TITLES, TOGETHER WITH  
A LIST OF THE INTRODUCTORY GĀTHĀS AND AN INDEX  
OF PARALLEL VERSES.

BY

DINES ANDERSEN,  
DR PHD

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LONDON

KEGAN PAUL TRENCH TRUBNER & CO., Ltd.

1897

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TO  
ALBRECHT WEBER

WHO FOR MORE THAN A GENERATION HAS LED

AN ILLUSTRIOUS LEADER

OF

THE STUDY OF INDIAN LANGUAGES AND LITERATURE

THIS VOLUME IS MOST RESPECTFULLY DEDICATED

BY

V. FAUSBØLL AND D. ANDERSEN.

## POSTSCRIPTUM

Born in a country parsonage I, until my twelfth year, associated much with peasants, and listened with attentive interest to their legends and stories. Amongst these there were two especially which made a strong impression upon my childish mind:

One was the legend of the sunken church lying at the bottom of the lake where it might be seen deep down in the water when it was clear and calm, and whose bells might still be heard ringing in the stillness of the evening; the other was the story of the treasure-seeker who at sunset, in perfect silence, without uttering a word, sought to bring the long buried treasure up to the surface.

I also laboured and strove for years digging silently, until I could bring the treasure forth to the light of day. Here we have it! But it has long lain hidden and may require a little furbishing in coming times, before it can shine in all its glory.

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What induced me with eagerness to begin to work at the Jātaka Book was particularly three utterances I met with: The first I found in Spence Hardy's Manual of Buddhism. p. 1, viz. „The Singhalese will listen the night through to recitations from this work without any apparent weariness. and a great number of the Jātakas are familiar even to the women“. The second I read in Clough's Singhalese Dictionary under the word Jātaka-

pota where it says „this book is so sacred amongst the Buddhists that they will offer to it and worship it“ And the third I noticed in the Ceylon Friend 1837 where it says „The more I think of Buddha, the more I love him“ When we have read the Jātaka through no one will wonder at these sentiments

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In 1849 I had already commenced transcribing parts of the Jataka, but I did not seriously take it up until I had finished my edition of the Dhammapada in 1855 The further I got into the book, the clearer I saw its importance, not only in a linguistic sense but also from a culture historical point of view, and in order to awaken interest for it in the literary world I began publishing specimens of it in 1861 Professor Westergaard was not at first in favour of a complete edition, he would have preferred an analysis only Perhaps he thought the undertaking beyond my abilities Later on he altered his opinion and supported the work It was however principally the encouragement I, from the very beginning, received from Professor A Weber that kept up my courage And when material failed me it was especially the Rev Subhuti's untiring perseverance in sending me a paper transcript in parts and Colonel Duncan's splendid present of a complete Burmese copy of the Jataka (at the instigation of Missionary C H Chard) that made it possible for me to finish my undertaking

I now trust that the fact will not be overlooked, that I have had but little material to work from, also that when I began the study of Pāli the language was nearly uncultivated I therefore venture to hope for a mild criticism of this my work

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I As is well known a „Jātaka“ in the Jātaka Atthavannanā consists of four parts, viz (see Jāt I 18\*) a) a Paccuppanna-vatthū, an incident from the time of the Gotama Buddha that frames, as it were and gives rise to Gotama Buddha telling an event of olden times, b) an Attita

vatthu which latter has originally been in verse, but afterwards been retold by G. B. partly in prose and partly in verse, with moral teaching in view. c) (J. I  $\frac{411}{1}$ ) a Veyyākaraṇa or Commentary which elucidates both the tale and certain words in the metrical pieces, and ultimately d) a Samodhāna, a winding up of the story. The two last belong properly to the Paccuppannavatthu.

In the Paccuppannavatthu a number of books are quoted appertaining to the Tipiṭaka, it consequently belongs to the period following the Buddhistic canon's genesis, and is therefore doubtless an utterance of clerical tradition. The P. V. ends in J. 1—13 with „pākaṭam akāsi“, but in all the others with „atītam āhari“ (cfr. I.  $\frac{124}{1}$ ). That the Nidānakathā is a part of the P. V., we must conclude, as it appears, from I  $\frac{137}{16}$ , and that the P. V. belongs to the Aṭṭhakathā (i. e. the Jātakatṭhakathā I  $\frac{62}{20}$ ) may be seen from the postscript of J. 77 which runs as follows:

„Parinibbuto pana Bhagavati usabhā-rukkhādīni tīṇi padāni Aṭṭhakathaṃ āropetvā lābūnīti ādīni pañca (for pañca read ca) padāni ekam gātham katvā Ekanipātapāliṃ āropesunti“, i. e.

„When Bhagavat was dead the Council-holders put the three padas usabhā-rukkhā etc. into the Aṭṭhakathā (see p. 336), and made lāpūni and the other padas into one gāthā and put it into the verses (Pāli) of the Ekanipāta.“

So the Aṭṭhakathā and its translation into Pāli (Jātakassa Atthavaṇṇanā) begin with: Sā paṇāyam Jātakassa Atthavaṇṇanā, see vol. I p. 2.

As a contrast to Aṭṭhakathā, Pāli is often mentioned by which is understood the verses both in the present Jātaka and in the Singhalese Aṭṭhakathā on which it is founded. Thus when it is said in J. I  $\frac{488}{28}$ : pāliyaṃ pana phalaṃ pāpetīti likhanti taṃ vyañjanaṃ Aṭṭhakathāya n' atthi, we must by this understand „in the verses (pāli) of the Aṭṭhakathā“, likewise in II  $\frac{241}{17}$   $\frac{242}{4}$ , VI  $\frac{36}{26}$   $\frac{279}{29}$ ; sometimes Potthakā (IV  $\frac{223}{22}$  V  $\frac{35}{6}$ ) and Pālipotthakā (VI  $\frac{343}{17}$ ) are used, as it seems, with the same meaning as Pāli.

In the *Atitavatthu* we have the oldest element of the *Jātaka*. The tale of the A V, is founded on an ancient story, originally composed in verse, from which Gotama Buddha quotes sometimes single verses sometimes more. We have here an entire parallel to many of the Icelandic Saga works which are also built up on the old lays of the Bards. That G B himself is not the author of these verses, is most clearly seen from the later *Jātakas*, the verses of which in many places say the same as has just been told in prose. It would indeed be ridiculous to suppose that G B should have exerted himself to express in poetry and even in old language what he had just said in prose. No he only affirms what he has said in prose by quotations from the poem on which his tale is founded. In many instances he does not even convert the old song into prose, but lets the tale go on in the very words of the song, only now and then putting in some explanatory remarks see *f ex* II  $\frac{367}{9\ 10}$ , III 839, IV 504, V 114 VI  $\frac{122}{10\ 29}$  220, 28 221, 19 485, 19 12, 513 17 26 348, 1 10, 557 2 8 etc. Compare this with what I have said in my edition of the *Sutta Nipata* p VII—VIII. It is also worth noticing certain recurring phrases which seem to point to our having here before us fragments of old popular epic poetry, *f ex.* *kacci vo kusalam* VI  $\frac{264}{11}$   $\frac{239}{14}$  *cfr* *Mahabharata* (Calcutta edition) XII 13727, see further VI  $\frac{23}{14}$  *foli*  $\frac{43}{13}$   $\frac{46}{23}$   $\frac{54}{27}$   $\frac{576}{5}$   $\frac{579}{29}$   $\frac{568}{7}$ , V  $\frac{256}{28}$   $\frac{223}{10}$  VI  $\frac{22}{3}$ .

That the *Atitavatthu* is the oldest part of the *Jātaka* may be clearly seen from the language of the Pāli Verses, as in these we find many peculiarities, especially old forms which do not occur in the prosaic Pāli, and some of which point to the north west of India they being found in the Vedas. A few of them are due to the metre. I shall make a note of the following

- I A vowel may be made long *f ex* *araho* VI  $\frac{164}{17}$   $\frac{180}{18}$ , *anudake* VI  $\frac{169}{11}$ , *khanṭsi* IV  $\frac{46}{10}$  *seti* III  $\frac{477}{1}$   $\frac{447}{18}$ , *satam iva* III  $\frac{337}{18}$ , *iva* III  $\frac{230}{12}$  or short *attanam* III  $\frac{443}{6}$ , *pasamba* IV  $\frac{410}{21}$ , *akatanṇuna dubbhina* IV  $\frac{43}{22}$ , *vijānāhi* VI  $\frac{190}{4}$ , *disva* III  $\frac{296}{27}$   $\frac{460}{2}$  *pasavetva* VI  $\frac{111}{13}$ , and a half vowel may be

VI <sup>14</sup>, cfr S B E X, S V XI apucchasi, accasua  
 — atisara IV <sup>6</sup>/<sub>12</sub> vyavajanti V <sup>6</sup>/<sub>3</sub>

That the Attavatthu contains the oldest part of the book,  
 is also clear when we look at the scenes of the tales

In the Attavatthu tales the scene is laid

428 times in Kasirattha (Baranasi)

25 — in Gandhararattha (Takkasila)

9 — in Kururattha (Kampilla, Indapattinagara Uttara  
 pañcālanagara)

7 — in Magadharattha (Rājagaha)

3 — in Sivarattha (Aritthapuranagara, Jetuttaranagara)

3 — in Kosalarattha (Savatthi, Sakala)

twice in Bharuṣattha

twice in Kālingarattha (Dantapuranagara)

twice in Vamsarattha (Koambi)

once in Sovirarattha (Roruvanagara)

once in Mahimsakaratttha (Sakulanagara)

once in Mallarattha (Kusavatī)

once in Serivarattha

once in Tambapannidīpa

once in Avantarattha (Ujjeni)

once in Videharattha (Mithila)

once in Uttarapatha

once in Hmvanta (Chaddantadaha)

once in Kampillaratttha (Uttarapanculanagara) cfr Kururattha  
 supra

In the Paccuppannavatthu-tales the scene is laid

428 times in the Kosala

58 — in the Magadha

4 — in the Sakya

3 — in the Vamsa-

twice in the Licchavi

twice in the Malla

once in the Sumbha

once in the Bhagga



once in the Kāśi-  
once in the Koliya-  
once in the Videha-

In these two lists the following names are in common.

Kāśirāṭṭha occurs as the scene of the tale in the P. V. once			in the A. V. 428 times
Magadha-	—	—	in the P. V. 58
			in the A. V. 7
Videha-	—	—	in the P. V. once
			in the A. V. once
Malla-	—	—	in the P. V. twice
			in the A. V. once
Kosala-	—	—	in the P. V. 428 times
			in the A. V. 3 times
Vaṃsa-	—	—	in the P. V. 3 times
			in the A. V. twice

But the following are only to be found in the P. V.:

Licchavī twice  
Sākiya- 4 times  
Sumbha- once  
Bhagga- once  
Koliya- once

and the following only in the A. V.:

Gandhāra- 25 times  
Kuru- 9 times  
Sivi- 3 times  
Sovira- once  
Mahiṃsaka- once  
Seriva- once  
Bharu- twice  
Tambapannidīpa once  
Kālīṅga- twice  
Avanti- once  
Uttarāpatha once  
Himavanta once

That is to say The tales of the *Atthavatti* play mostly in the northern and western part of India, and the tales of the *Paccuppannavatthu* principally in the eastern India. In other words the *Atthavattu* is the oldest element of the *Jataka*. This seems especially to be evident from the tales in which the *Takkasilā* is mentioned as a University town to which young men resorted from *Bāranaśī* and other easterly cities to study the three Vedas and acquire every sort of accomplishment under the guidance of a renowned master. (See the Index under *Takkasilā*)

The *Paccuppannavatti* and the *Atthavattu* together with the *Vevyākarana* and the *Samodhāna* then make up the *Jataka-Atthakathā* (I 22) that was translated into *Singhalese* with the exception of the verses which were left in the original *Pāli*, and this *Singhalese Jātaka Atthakathā* has later been retranslated into *Pali* under the name of *Jātakassa Atthavannanā* or *Jātakass' Atthavannana* (see I 26 f, VI 22, V 11) which is the *Jataka* that now lies before us and begins at page 2 of the first volume.

That the prosaic part of the *Atthavattu* belongs to the old *Jataka* is quite clear from the fact that the verses would be thoroughly unintelligible without it.

It may be doubted whether the *Introductory Verses* at p. 1, although they are to be found both in C and B, originally belong to the *Jātakassa Atthavannanā*, as they do not appear in S which has quite a different Introduction (see vol IV) and only agrees with C and B from the beginning of p. 2. *Sa paṇayam Jātakassa Atthavannana*. If we suppose that they are part of the J. A. then the author of it has been called upon by three persons viz. *Atthadassin*, *Buddhamitta* and *Buddhadeva* to write it.

II But who is the Author? To be sure, we are told by the writer of the *Gantha Vamsa* (see *Journal of the P. T. Soc.* 1886 p. 59) that *Buddhaghosa* is the author but on this you can scarcely rely. It is certain that *Buddhaghosa* has written *Visuddhimagga*, *Sumangalavilasini*, *Papaṇcasudani*, *Sa*

ratthappakāsini, Manorathapūranī and Samantapāsādikā, for this clearly appears from the Introductory Verses to these commentaries, but that he, besides these voluminous works, should have written six others equally large whose author he is supposed to be, is very incredible, especially if he only stayed three years in Ceylon, and was not barely a translator, but an independent writer.

Further, it is not granted either, that the Buddhāmitta who is spoken of in the Introductory Verses of the Jātaka-Atthavannanā, is the same with the one that is mentioned in the Samantapāsādikā and the Papañcasūdanī, this one being more likely to be identical with the Buddhāmitta that, according to Vasilief's Bouddhisme p. 218 lived „vers la neuf-centième année après la mort de Bouddha“ and consequently was a contemporary of Buddhaghosa. This last mentioned Buddhāmitta, further, may be the same with the one who is mentioned as having, in the time of Kumāragupta. Samvat 126 erected a Statue of Buddha. (Cfr. Westergaard's Indiske Kejserbuse p. 108, and A. Cunningham's Archæol. Survey of India X p. 7).

III. That the original Pāli Aṭṭhakathā (see Index) Jātaka-Aṭṭhakathā (I  $\frac{62}{20}$ ) which was translated into Singhalese, already has existed as a Book at the time when the Saṅgītikārakas made the above-mentioned transposition (see supra p. III) seems evident.

IV. The now existing Jātakassa Atthavannanā presents itself partly as a recast of the Jātaka-Aṭṭhakathā, an earlier arrangement of the stuff being kept formally but having in reality been altered, while several, formerly independent, Jātakas have been incorporated in others. We find namely that 12 (110. 111. 112. 170. 192. 350. 364 452. 471. 509. 508. 517.) from their original place have been transferred to 546 Mahā-Ummagga-, 2 (341. 464) to 536 Kuṇāla-, 1 (441) to 516 Vi-dhura-, and 1 (470) to 535 Sudhābhojana-; consequently, when we subtract these 16 from the current statement of 550, we only get 534, but formally there are 547 according to the older redaction. In this both C and B agree. It would be of interest to learn what position the Siamese Jātaka holds in regard to

C and B, if, on the whole, a complete copy nowadays exists in Siam

V The Buddhist Canon is mentioned in the Jataka under three names *Tīṇi Piṭakanī*, *Piṭakattaya* and *Tepiṭaka Buddhāvacaṇa* (see for these names the Index)

And if we can depend upon the statement in J II <sup>230</sup>/<sub>15</sub> of the following import

„Tada kira paucasata brahmana tinnam vedanam pāragu saṇe pubbaṭṭvā Tīṇi Piṭakanī ugganhitva mānamadamatta hutva ‘Sammāsambuddho pi Tīn’ eva Piṭakāni janatī mayam pi taṇi janama, evam sante kim taesa imbehi nānakaranan’ ti Buddhupatthanam na gacchanti : e

„At that time five hundred Brahmanas who where perfect in the three Vedas, and had embraced the doctrine (of the Buddha) and acquired the three Pitakas were seized with the madness of pride and said „Sammāsambuddha, to be sure knows the three Pitakas, but we too know them, in what then consists the difference between him and us“, so thinking they do not go and serve Buddha,

then the Tipitaka must have existed at the time of Gotama Buddha, and G B would consequently, like his antagonist Devadatta (II <sup>230</sup>/<sub>16</sub>), have been Tipitaka dhara, one who knows the three Pitakas Compare with this J I (<sup>110</sup>/<sub>12</sub>), II <sup>230</sup>/<sub>7</sub> „avuso Devadatta, Samma-sambuddho tuyham acariyo tvam S-sambuddham nissaya Tīṇi Piṭakanī ugganhi“, and the beginning of the Commentary to Dhammapada vv 19—20 Bahum pi ce ti Imam dhammadeśanam Sattha Jetavane viharanto dve sahayake arabbha kathesi Sāvattihivasiṇo hi dvo kulaputtā nam saḥīya (paḥaya?) viharam gantvā Satthu dhammadeśanam sutva kame paḥaya sāsane uram datva pabbajitā pancavaseṇi icariyaupajjhayanam santike vasitvā Satthuram upasamkamitva saṇe dhuram pucchitva vipassanādhuraṇ ca ganthadhuraṇ ca vittharato sutva eko tava „aham bhante mahallakakale pabbajito na sakkhissīmi ganthadhuram pūretum vipassanādhuram pana pūressamīti“ yāva arabattā vipassanam kathapetva glāṭento vajjamaṇto saba pativambhidahi arahattam piṇṇi, itaro „aham

ganthadhuraṃ pūressāmīti“ anukkamena Tepiṭakam Buddhavacanāṃ uggāḥitvā gatagatatthāno dhamman kathesi ... „kiṃ pana tumhehi tassa santike gahitaṃ, kiṃ Diḡhanikāyādīsu aññataro nikāyo, Tīsu Piṭakesu ekaṃ piṭakan“ ti vatvā catuppadikam pi gāthāṃ na jānāti etc. Mark further Alwis' quotation from Vibhanga ātuvā in his Introd. to Kachchāyana's Grammar p. V: Sammāsambuddho pi tepiṭakan Buddhavachanan Tanti āropento Māgadhihāṇeyeva āropesi 'Buddha who rendered his (?) tepiṭaka words into Tanti (or tantra or doctrines) did so by means of the Māgadhi language'.

That the Tipiṭaka has existed before Gotama Buddha, even long before at the time of Koṇḍañña-Buddha, would also result from the Nidānakathā I  $\frac{20}{10}$ , where we are told that the king Vijitūvin mastered the three Piṭakas; likewise from I  $\frac{41}{5}$   $\frac{41}{5}$  and IV  $\frac{27}{7}$ . So it will be understood how we already in the Atītavatthu (II  $\frac{142}{2}$ ) occasionally meet with the formula: appamāno Buddho, appamāno Dhammo, appamāno Saṃgho, this Buddha being of course the Buddha of the time and not Gotama Buddha.

And perhaps in time we may find out that several of the anterior, so-called mythical, Buddhas have been real historical persons; one of them at least has proved to be so, since a stūpa was erected to him, and Asoka worshipped before it and restored it. (See Bühler in the Academy 1895. 27. April p. 360). On the whole, I think we must admit that such a complicated system as that of Gotama Buddha's is scarcely one man's work, but must indeed have had its fore-runners. And that a large old poetic literature in Pāli has existed before Gotama Buddha is proved by the many identical fragments of verses that recur in different Jātakas, in fact in all Pāli books, and seem to have been common property at the time; compare below Dr. Andersen's List of Parallel Verses.

VI. In the Jātaka to write is called likh. Lekha means a streak, a line, writing, and the Indians wrote on a paṇṇa or a paṭṭa. An epistle is called paṇṇa, and a letter akkhara. Examples: imaṃ gāthāṃ paṇṇe likhitvā II  $\frac{174}{24}$ ; IV  $\frac{55}{17}$ ; tena hi likhatthā ti suvannapaṭṭe likhāpesi II  $\frac{172}{22}$ ; IV  $\frac{7}{26}$   $\frac{484}{17}$ ; jātihiṇ-

gulakena bhittiya akkharani likhita V  $\frac{116}{9}$   $\frac{487}{24}$  IV  $\frac{333}{20}$ , pannā  
 karena saddhim pannani pahinimsu V  $\frac{458}{14}$  pisane lekham kha  
 nanto V  $\frac{149}{13}$   $\frac{116}{9}$   $\frac{487}{24}$

Lipi that appears in the Inscriptions of Asoka is not to be found in the Jataka and is no doubt a loan from the Persians

I cannot conclude this Postscriptum without especially thanking the Berlin Academy of Sciences for its repeated liberality in granting a sum towards the printing of this last volume of the Jātaka

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Finally I have to thank Mr P O Madsen, the compositor for the care and attention with which he for the space of twenty years has worked at this not very easy task

Copenhagen 20 Februarv 1897

V Fausboll

## PREFACE.

On beginning this Index to the Jātaka, four years ago, it was first my intention to give an index of both names and matter. But I have altered this plan since the appearance of the English translation published by Prof. Cowell. In this translation we have not only a short account of the contents of the tales, but a complete index has been held in prospect, when the work is finished. I have therefore particularly confined my work to proper names and Gāthās. In reality I think that indexes to proper names and verses in Pāli literature are at present of much greater consequence than a new Pāli Dictionary. Prof. E. Müller's Index of proper names published in J. P. T. S. is, it is true, of great importance, and I have myself derived much benefit from it, but it is clear that after a space of nine years it cannot longer be satisfactory. I therefore hope that the present index will be a considerable step forward. My plan has been to collect all places where the names occur. How far I have been fortunate in this respect, the use of the book will show. The names are arranged alphabetically according to the Pāli Alphabet, and the words of the text itself are everywhere, as far as possible, employed in the explanations; my own additions are marked (—). The index refers to the six volumes marked I—VI, and each place is indicated page and line. Only quotations from Nidānakathā are separately designated by the letter X. In accordance with the now published edition I have tried to introduce a further denotation as to whether the quotations are

from the Jātaka-text itself, from the frame story, or the commentary, whereas the quotations from the commentary are marked with (—) enclosing the number of line, whilst quotations from the principal text are marked with \*. I admit that it would have been of interest to have had a special mark for all quotations from the verses, but the fear of making the whole too complicated has prevented me doing so. Beside the proper names are added all names of tales<sup>1)</sup> or portions of the work and titles of other Pali works quoted. Amongst the number of references to passages in the Jātaka itself, many of course are incorrect, in such cases I have exerted myself to point out the one really meant. I will here merely give an example. Vol. IV 360<sup>24</sup> we have the following quotation „Atthanipate Sucirajatake“. There is however no tale with this title in the whole Jātaka. The only way of finding out what is referred to is the word „asadisadanam“, which shortly mentions the subject of the introductory tale. Thereby is found in Atthanipita Adittajataka, and attention is directed besides to Jāt (499), where it is clear the same quotation appears again in the form of „Atthanipate Sovirajatake“. Neither is there any Sovirajataka, but when one gets accustomed to the different ways in which the tales have come by their names in the last redaction of the text, it is easy to be seen that the name Sovirajataka must be the right reading as Ādittajataka begins just with the words „atite Soviraratthe“. Sucira must therefore be a misscript for Sovira. Vidura-jat (Cod. B) is doubtless Vidhura-jat or another name for Dhuma-kariyāt (413). Here is consequently a confounding of the Attha-vatthu and the Paccuppanna vatthu. On the other hand the Birman variation of Sovira IV 401 is Sivira (cfr. III 470 Sivirathe B), which also implies that Sucira is a perversion.

The importance of having the words of the Paccuppannavatthu, pointing out the subject of the tale, included in the index may thus be seen, I have therefore unhesitatingly introduced them in alphabetical order with the proper names, for it is practical to

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<sup>1)</sup> The numbers of the tales are always marked with (—).



have as much as possible in one list, and several of them are proper names.

The titles of the stories are in most cases formed in either of the following ways: 1) the Jātaka is called after the hero, generally Bodhisatta, but also sometimes after some other person taking part in the tale, 2) the title can be formed according to the first Gāthā, but in certain cases after the prose beginning. The same methods may be seen in the titles of the Jātakas that are preserved in the Bharhut-Inscriptions. For instance that Mahāummagga-jātaka is called Yavamajhakiyaṃ, agrees very well with our text, that VI 331,1 is as follows: „Mithilāyaṃ . . . . pācīnayavamajjhake Sirivaḍḍhako nāma seṭṭhi ahoṣi“. Ruru-jāt. is named after Bo. in the text, but on the Stūpa we find Miga-jāt. after the first Gāthā. Jāt. (62) is, as we know, likewise named on the Stūpa after the opening words in the first Gāthā: yaṃ brāhmaṇo etc. Nacca-jāt. is named after an important occurrence in the tale (the peacock's dance), but the Stūpa has Haṃsa-jāt. after Bo. At the beginning of Bhallāṭiya-jāt. (504) prose and verse are much the same: Bhallāṭiyo nāma ahoṣi rājā; the Stūpa here has Kinnara-jāt. This seems to infer that we cannot from the titles draw any direct conclusion as to the original form of the tales. I do not think it right to assert, that the Jātakas have originally only existed in metre. As these tales have been represented at an early period under the form of reliefs, they must have been widely circulated and well known, and have doubtless also been early narrated in prose. That great parts of the present redaction are selected from longer poems in narrative style, there is little reason to doubt, but at the time they were first related as Jātakas (i. e. stories of Buddha's earlier existences), they may very well have been somewhat in their present shape. For closer examination of such problems it is therefore of importance to have a list of all the verses that occur in more than one place. This I have striven to do in Index III, which not only contains an alphabetical list of the beginnings of those Gāthās that are to be found repeated in their entire length, but also several recurring parts

of Gathās, as far as I can make out<sup>1)</sup> Prof Franke's opinion<sup>2)</sup> of the verses in the Jāt seems to be confirmed here in several points. A good example of this is given in the verses in Jāt (262) and (263) which we find in succession vol IV 471 (cfr V 451). Still I do not think that we can safely admit a poetical „Ur Jataka“, even if we allow that the prose in the Attivavattu on the whole shews evidence of editorship. I shall not however enter closer into the question here, what has been most important to me was that this index should follow as quickly as possible on the completion of the text, and I hope it may deserve some appreciation and a lenient criticism of its deficiencies that it is now, in less than a year's time, presented to the public. One result of the hasty preparation for which I beg indulgence, is the rather long list of additions and corrections.

In reference to Index I I would further remark that as it first of all is an index to the present edition, I have, from principle not voluntarily corrected the text which is given by the editor, the corrections I have ventured to make are therefore few. I here mention a couple of examples of incorrect names. Vol IV 343 speaks of two *Theras* Mantidatta and Dhannuggahatissa. These names can be shortened to Datta and Tissa, which may be seen from II 403, where the same tale occurs, but instead of Datta the Singhalese text has Uttā. This last mentioned name is undoubtedly false, as B has the form Datta<sup>3</sup>, and the signs for „u“ and „da“, in Singhalese might easily be mistaken. In accordance with this I have also understood „mitto“ and „datto“ IV 478 27 as proper names of undefined persons. I avail myself of the opportunity here offered, of correcting a mistake which unfortunately has crept into Chalmer's translation of Vol I p 230. The Pāli Text (Jāt I 391 21) has the following »Sariṇṇattatthero Nalagāmake jāto varake pari

<sup>1</sup> I have prepared a complete index of all the verses but have refrained from printing the whole of it as it would be too voluminous still I hope to be able on another occasion to prepare an index of the parallel verses in the Jātaka & the rest of Pāli literature

<sup>2</sup> Anzeige von Gurupūjakaumudī Bezz Beitr 1897 p 291 ff

nibbāyi“, which is rendered: „The Elder S., who was born in Nāla village, died at Varaka“. Here, a town of the name of Varaka figures, but it is a delusion. The mistake is brought about through an insignificant misprint: it ought to be „jāto-varake“, as in V 125.21 where the same passage occurs. The word is formed of jāta + ovaraka (birth-room, cfr. jāta-bhūmi), and the passage is to be translated thus: „S. died in Nālagāmakā in the same room. he was born in“.

Of deviating readings I have taken several, as far as they appeared to me to be of importance, particularly the more uncommon names. On the other hand I have left out the number of epithets Bodhisatta, Mahāsatta, Tathāgatha etc., as they seem to me unnecessary; still I have in the article Bodhisatta given an alphabetical list of all his names and existences. I have adopted a simpler method with the names Bārāṇasī and Brahmadatta, merely mentioning vol. & page. In solitary cases (f. ex. Vedā) I have only selected a few places and notified this by adding „etc.“.

The editor has in many instances in the text and notes added parallels from other works (especially Dhammapada). These quotations are, although not exhaustive, still of great importance, and I have considered it useful to give a list of them in Index IV.

In conclusion I wish to thank Prof. Fausbøll, my teacher and guide of many years standing, in grateful acknowledgement of the aid he has rendered me throughout the whole of my work. Our deceased countryman V. Trenckner also deserves to be mentioned here: his copy of the printed text and his transcript have, in not a few places, been of much use to me.

I must address a special acknowledgement to the Directors of the Carlsberg Fund, who munificently, have granted me pecuniary support, which has enabled me to devote so much of my beforehand fully occupied time to this work.

Kopenhagen, May 1897.

D. Andersen.

I

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- Alīnacitta-kumāro, putto Bārāṇasi-rañño (rājā Bārāṇasi-  
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- Saketa jātakā a) (68) I 308—310 — b) (237) II 234—235 — II 82,6(?)
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- Sagala, Bāgavato anibaddhaupatthāko IV 95 14 (v l B Sagato)
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- satakalakkhana-brāhmano I 371,23
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- Sātāgira, yakkho (?) IV 314 22 — VI 440 (8)
- Satodikā, nadi Surattahanapade III 463,12\* — V 133 20\*
- Sādhina, rāja Mithilāyam (— Bodhisatto) IV 355\*,6 15 17 356 19 358,16\* 360,20 — Vedeha 355 29\* 356 (2) 15 24
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83 (9. 13). 84\*,4. 6. 8 (10). 86\*,15. 24. 25. 27. 87\*,3. 4. 6 (7). 25.  
88 (1. 3. 20. 21). 24-26\* (29). 89\*,9. 11. 13. 15. 29. 90,7-25.  
91,14-29. 92,3\*. 7-13. 18-25 (29). 93\*,2-4. 15 (16). 18. 94\*,6. 9.

Sāma, rājā Bārāṇasiyaṃ II 98\*,7. 20 (22).

Sāma, suvāno Lokantaraniraya VI 247,16\*.

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322,22. 327,21. 345,13. 389,25. 27. 390,1. 9. 391,21. 406,3. 6.  
407,16. 408,13. 446,21. 473,28. 474,23. 482,14. 491,2. 12. 14.  
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107,6. 108,6. 113,8. 148,23. 24. 155,8. 158,15. 160,25. 170,25.  
196,9. 24. 25. 26. 202,20. 246,5. 286,10. 19. 287,11. 291,22.  
296,23. 356,4. 10. 14. 358,12. 381,21. 384,22. 392,11. 394,1. 5.  
400,3. 420,26. 421,9. 433,3. 15. 436,14. — III 2,5. 26. 8,13.  
20,13. 33,4. 35,25. 43,13. 48,15. 19. 49,8. 51,7. 56,6. 90,12.  
112,23. 145,18. 170,18. 174,2. 191,11. 13. 18. 26. 193,17.  
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469,20. 543,6. — IV 37,1. 55,22. 69,23. 79,1. 89,16. 95,20.  
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245,11. 263,8. 265,23. 266,6. 7. 16. 19. 24. 30. 267,1. 2. 11.

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Sakha-kumāra, setthiputto Rajagahe (— Devadatto) IV 38 23\* 39\*, 24 20 40\*, 15 18 20 24 41\* 2 7 16 19 20 20 27 29 42\*, (1 2) 7—8 (18) 21 22 26 43\* 6 14 16 18

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Sagala Bḥagavato anibaddhaupatthako IV 95 14 (v I B Sagato)

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Sānu-pabbata, Himavantapadesa V 415.23.

Sāma, nesādaputto = Suvāṇṇasāmo (Bodhisatto) VI 75.4\*.

76,1\*. 78\*,11 (20). 30. 79,19\*. 80,18\* (31). 82 (7). 14. 23\*. 23.  
83 (9. 13). 84\*,4. 6. 8 (10). 86\*,15. 24. 25. 27. 87\*,3. 4. 6 (7). 25.  
88 (1. 3. 20. 21). 24-26\* (29). 89\*,9. 11. 13. 15. 29. 90,7-25.  
91,14-29. 92,3\*. 7-13. 18-25 (29). 93\*,2-4. 15 (16). 18. 94\*,6. 9.

Sāma, rājā Bārāṇasiyaṃ II 98\*,7. 20 (22).

Sāma, suvāno Lokantaraniraye VI 247,16\*.

Sāma-jātaka (540) VI 68-95 — II 50,13. — III 324,26. —

Sāmajātaka-vatthu IV 90,3. — IV 276,4. — V 21,3. 312,16.

Sāmaññaphala-suttanta I 509,32.

Sāmā, aggasāvikā Kakusandha-Buddhassa N 42.26.

Sāmā, gaṇikā Bārāṇasiyaṃ III 59\*,17. 25. 60\*,5. 7. 17. 22. 62\*,9.

(11. 12). 15. 20 (24). 63\*,3. 9 10 (15). 24.

Sārambha, balivaddo (= Bodhisatto) I 375.2. 14.

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Sāriputta, thero, dhammasenāpati N 7 (9). 8 (26. 36). 85,15.

16. 22. 23. 91,34. 92,1. — I 133,19. 142,24. 143,2. 6. 145,7.  
12. 161,11. 162,5. 7. 181,2. 182,23. 25. 27. 217,7. 14. 18. 19.  
218,8. 220,13. 224,15. 26. 226,18. 310,6. 16. 21. 311,17. 19.  
322,22. 327,21. 345,13. 389,25. 27. 390,1. 9. 391,21. 406,3. 6.  
407,16. 408,13. 446,21. 473,28. 474,23. 482,14. 491,2. 12. 14.  
— II 5,8. 9,21. 24. 23,23. 38,25. 39,2. 50,8. 52,17. 93,19. 25.  
107,6. 108,6. 113,8. 148,23. 24. 155,8. 158,15. 160,25. 170,25.  
196,9. 24. 25. 26. 202,20. 246,5. 286,10. 19. 287,11. 291,22.  
296,23. 356,4. 10. 14. 358,12. 381,21. 384,22. 392,11. 394,1. 5.  
400,3. 420,26. 421,9. 433,3. 15. 436,14. — III 2,5. 26. 8,13.  
20,13. 33,4. 35,23. 43,13. 48,15. 19. 49,8. 51,7. 56,6. 90,12.  
112,23. 145,18. 170,18. 174,2. 191,11. 13. 18. 26. 193,17.  
237,23. 274,24. 281,11. 341,17. 351,18. 400,2. 434,25.  
469,20. 543,6. — IV 37,1. 55,22. 69,23. 79,1. 89,16. 95,20.  
130,19. 136,18. 166,27. 196,19. 218,28. 228,2. 244,4. 20. 22.  
245,11. 263,8. 265,23. 266,6. 7. 16. 19. 24. 30. 267,1. 2. 11.

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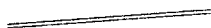
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 Udet' ayam cakkhumā ekaraja 2,17 (cfr 2,17<sup>b</sup>)  
 Upaniyat' idam māññe 17,219 220 (cfr 14 18)  
 Upaniyatī jīvitaṃ appamāya 15 41 42 43 44  
 Upaman te karissamī 19,24 — 22,1037  
 Upayacitakena puttam lābhanti 22 696 697  
 Upari dumapariyāyesu 22 2014 2057  
 Uparivisalam duppūram 5 99 — 10 6  
 Upalepabhaya dhiro n' eva 15 163 — 22,1049—50  
 Upahacca manam Mejjho 15 24 — 19 96  
 Upetam annapanehi naccagītehi 22 518. 526 (cfr 22 504)  
 Uposathaṇ ca upavasi sada 22 503. 524 533 542 549 (cfr 14 114  
 — 22 516)  
 Uppajanti cā me bhoga II 255,14 26 — III 409 (15)  
 Ubbedhati me hadayam mukhaṇ ca 22,1510 1544  
 Ummattika bhavissamī bhunahata 22 679 680  
 Usabha rukkhā gaviyo gava ca I 336,11 — 1,76  
 Usuhī sattihi ca tomarehi 22,464 (cfr 22,1103)

- Ekarattum vasitvana pāto 22 2130 2131  
 Etaṇ ca te ruccati 8,7 8  
 Etan te anumodama 18 113 (cfr 21,182)  
 Etasmim te sulapite patirupe subhasite 10,13 20 22 — 13 80

- Ete asappurisā loka bālā 18,158. 161. 163.  
 Ete c' aññe rājāno 22,421. (cfr. 22,1123.)  
 Ete nīlā padissanti nānāphaladharā 22,2012. 2056.  
 Ete bhavanti ākāra 2,90. (cfr. 12,81. 87.)  
 Ete bhutvā pivitvā (vamitvā) ca pakkamanti vihaṅgamā 14,4  
 — 15,121. 310.  
 Ete haṁsā pakkamanti vakkaṅgā 15,113. 120. — 21,89.  
 Ete hanatha bandhatha 14,199. — 15,155.  
 Etena sacāvajjena putto uppajjatanā isse 14,103. 106. 109. 111.  
 113. 115.  
 Evam āpajjati poso 7,12. — 20,48.  
 Evam etaṁ yathā brūsi saccaṁ 22,1383. 1407.  
 Evam eva ahaṁ Kāla bhutvā bhakkhaṁ 21,379 387.  
 Evam eva imaṁ kāyaṁ N 33. 35.  
 Evam eva tuvaṁ rāja Cūlanīyassa 22,1468. 1515.  
 Evam eva tuvaṁ rājā dipadinda 21,384. 389.  
 Evam eva nara pāpaṁ thokathokaṁ 22,1039. (cfr. 22,1044.)  
 Evam eva manussesu yo hoti, seṭṭhasammato 4,134. 136. —  
 18,105. 107. 169. 171.  
 Evam eva mahārāja paṇḍitehi sukhāvahaṁ 22,1568. 1640.  
 Evam evaṁ manussesu 2,100. 181.  
 Evam evaṁ manussesu vivādo yattha jāyati 7,38 — 13,24.  
 Evaṁ karonti sappanā 5,13 — 10,153.  
 Evam kicchā bhato poso 20,173. 174.  
 Evaṁ ce te laddhaṁ idaṁ vimānaṁ 22,1392. 1416.  
 Evaṁ ce no viharataṁ antarāyo na hessati 13,39. — 18,138.  
 Evaṁ ce yācamānānaṁ añjaliṁ 13,38. — 18,137. (cfr. 20,153.)  
 Evaṁ taṁ anugacchāmi 19,58 — 22,1759.  
 Evaṁ tuvaṁ nāga asampadosaṁ 22,1395. 1419.  
 Evam pi idha vaddhānaṁ 6,39. — 9,9  
 Evam pi dahar' ūpeto 16,160. 162. 164 167. 169.  
 Evaṁ mittavataṁ atthā sabbe honti 21,88. 191.  
 Evambhūta te rāja (me tāta) 5,105. 106

Evam yakkha sukhi hohi saha sabbehi ñātubhi 7,21 (cfr 9 23 33)

Evam luddaka nandassu saha sabbehi ñātubhi 5 54 — 7 23 —

15,98 125 — 21,35 49 (cfr 9,28 38)

Evam Sakka sukhi hohi saha sabbehi ñātubhi 9 23 38 (cfr

5 54 etc — 7,21)

Fs' asmākam kule dhammo † 147 148.

Fsa selo mahābrahme (maharāja) pabbato Gandhamādana 22,199,

2010 2064

Esā te upamā rāja atthasandaṣṣaṇi katā 7,89 — 19,3

Eh' imam ratham āruyha 14 204 — 22,43

Ehi tam anusikkhāmi yathā tvam api 21,36. 50

Ehi tam paṇiṇessami rājaputta 12 71 — 22 22

Opānabbhutam me gharam tadāsi 17,171 — 22 1389 1413 (cfr  
10 52)

Orabbhikā sukarikā macchikā, 19,128 — 22 469

Orodhā ca kumāra ca vesiyana ca brahmana 22 95 68 1321

1325 1336. 1340 1447 1649 2462

Osadhehi cā dibbehi dīsa bhatī 22 2377 (cfr 16 163)

Ohāya mam ñātugana ekam pāsavasam gatam 15,114 — 21,90

Ka nv' ajja chata tasita 27 2181 2182

Kacci arogam yoggan te 22 79 2419 (cfr 22 80 2420)

Kacci ubho aroga 22 2360 (cfr 20 130 132. — 22 9041 2043 2119

2121 2296 2298 2367 2409)

Kacci te sadisī bhariyā 15 130 — 21,62 168 (cfr 15 131 —

21,63 169)

Kacci dāmsa ca makasa ca 20 131 — 22,9040 2120 2997 2361

2410 (cfr 20 133. — 22 9044 2122 2999 2363)

- Kacci nu tâta kusalam kacci tâta anāmayam 22,75. 2417. (cfr. 15,126 etc.)
- Kaccin nu bhoto kusalam kacci bhoto anāmayam 15,126. — 20,130. — 21,58. 164. — 22,2041. 2119. 2296. (cfr. 22,75. 2417. — 22,2360. 2362. — 22,2043. 2121. 2298.)
- Kacci bhoto amaccesu doso 15,128. — 21,60. 166. (cfr. 15,129. 21,61. 167.)
- Kataññumhi ca posamhi sīlavante III 12 (22). — 10,63.
- Katā me Rālyāṇā anekarūpā 21,431. 432.
- Kato mayā saṃgaro brāhmaṇena 21,398. 420. (cfr. 16,69. 70. — 21,404. 405.)
- Katth' acchatī kattha-m-upeti tñānam 16,111. (cfr. 16,118)
- Kathaṇ ca kira puttakāmāyo 22,631. 632.
- Kathan nāma sāmāsamasundarehi 22,674 675. 676. 677.
- Katham no abhivādeyya 22,1382. 1384. 1406. 1408.
- Kathan no kuñjaram dajjā 22,1717. (cfr. 22,1917.)
- Katham samuddam patari 4,106. (cfr. 4,107. — 5,56)
- Kathamkaro kintikaro kim ācarajñ 14,153. — 17,81.
- Kadalīmigā bahucitrā bilārā 22,1206 (cfr. 21,267.)
- Kadā antepuram rammam 22,158. 159. 160.
- Kadāham ajarathe sannaddhe 22,184. (cfr. 22,215.)<sup>o</sup>
- Kadāham ariyagaṇe vatthavante 22,194 (cfr. 22,225.)
- Kadāham assagumbe 22,170. (cfr. 22,201. — 19,46. — 22,1834.)
- Kadāham assarathe sannaddhe 22,178. (cfr. 19,49. — 22,209.)
- Kadāham assārūhe 22,191. (cfr. 22,222.)
- Kadāham oṭṭharathe sannaddhe 22,180. (cfr. 22,211.)
- Kadāham kuṭāgāre vibhatte 22,161. 162. 163. 164.
- Kadāham goṇarathe sannaddhe 22,182. (cfr. 22,213.)
- Kadāham dhanuggahe 22,192. (cfr. 22,223.)
- Kadāham pokkharanī rammā 22,167. (cfr. 14,216. — 22,1222. 2276.)
- Kadāham migarathe sannaddhe 22,188. (cfr. 22,219.)
- Kadāham Mithilam phitam 22,145. 146. 147. 148. 149. 151. 152. 153.

- Kadāham mendarathe sannaddhe 22 186 (cfr 22 217 )  
 Kadāham rajaputte 22 193 (cfr 22,224 )  
 Kadāham rathasenīyo 22 172 (cfr 19 49 — 22,203 1836.)  
 Kadāham Vedehe phite 22,156 157  
 Kadāham sajjhurathe sannaddhe 22,176 (cfr 22,207 )  
 Kadāham sovanne rathe 22,174 (cfr 22 205 )  
 Kadāham hattharuhe 22,190 (cfr 22,221 )  
 Kadāham hatthigumbe 22,168 (cfr 19,43 — 22,199 1832 )  
 Kadā sattasata bhariyā 22 195 196 197 (cfr 22 226 227 228 )  
 Kanditena have brahme 7 110 (cfr 5,114 )  
 Kammāranam yatha ukkā anto jhayati 22 825 1511 1545  
 kammāpādēna vihetthatta 21,471 (cfr 21,472 )  
 karomī te tam vacanam 20,104 — 22,2 47  
 Kasīran ca parittañ ca 22 89 (cfr 11,58 )  
 Kassa amkam pariggayha valavijānam 20,122 — 22,930 )  
 Kassa kañcanapattēna puthuna 20,119 — 22,932  
 Kassa jambonadam chattam sasalakam 22,934 (cfr 20,121 )  
 Kassa paggaḥitam chattam sasalakam 20,121 (cfr 22 934 )  
 Kassa bherī mutiṅga ca samkhā 20,118 — 22,931 (cfr 22,1199 )  
 Kassa sutvā satim darimī V 249,7 — 19,1  
 kāyam balāka sikkhīni corī 3,70 — 5,131 (cfr 3,71 73 )  
 Ka nu vīju-r ivābhāsī osadhī 15,220 — 17,106.  
 Kanī kammāni kubbanam katham viññū 12,76. 82  
 Kamam kamayamanassa 12 25 26  
 Kamam janapado māsi 13 132 — 22,1723 1724 (cfr 13,133 )  
 Kala mīgā setadanta mama ime 2,25 26  
 Kāsikasucivatthadhara kundaḥṇo 22,647 648 649 722 723 724  
 (cfr 22,650 725 726. 727 )  
 Kāsiyāni ca dhāretvā khomakodumbarāni ca 22,1801 1885  
 Kicchā laddho piyo putto 22,347 348  
 Kim idam appasaddo va 22,2243 2244 (cfr 22,2245—46 2279—  
 80 2282—83 )  
 Kim idam tanhībhūto si 22,2245 2246 (cfr 2243 etc.)

- Kim eva disvā Uruvelavāsi N 282. — VI 220.8.  
 Kim kammaṃ akarī pubbe 16.30. (cfr. 16.185.)  
 Kin te jaṭāhi dummedha 1.131. — 4.98.  
 Kin te vataṃ kim pana brahmacariyaṃ 10.77. — 17.169. — 22.1288  
 1412. (cfr. 17.172. — 22.1391. 1415.)  
 Kin nu ummattarūpo va 10.141. (cfr. 15.141.)  
 Kin nu t' āyaṃ diḥo hoti 15.122. — 21.20. 103.  
 Kin nu te akaraṃ bālo (dhīro) 13.91. 95.  
 Kin nu ruṭṭu garahasī migānaṃ 13.124. (cfr. 22.442 etc.)  
 Kiṃsile kiṃsamācāre purise 6.42. 51.  
 Kuṇālakā bahucitrā sikhāṇḍi 22.1193. (cfr. 21.265)  
 Kuto nu samma āgamma kassa vā pahito tuvaṃ 22.306. 1479  
 Kumbhila makarā c' ettha 22.1208 (cfr. 10.120.)  
 Kurarī hatachāpā va suññaṃ 22.823. 1811. 1812. 1813 (cfr. 22.821.  
 1808 etc.)  
 Kulaputto va jānāti kulaputte pasaṃsitum 3.131. 134.  
 Kusalaṃ c' eva no (me) brahme 22.2013. 2121. 2298 (cfr. 15.126 etc.)  
 Kusalaṃ c' eva no rāja atho rāja 20.132. (cfr. 15.126 — 20.13.)  
 — 22.2360. 2362.)  
 Kusalaṃ c' eva me putta 22.76. 2418. (cfr. 22.2043 etc.)  
 Kusalaṃ c' eva me samma 22.1478. 1916. (cfr. 22.70 etc.)  
 Kusalaṃ c' eva me haṃsa 15.127. — 21.59. 165. (cfr. 15.126 etc.)  
 Kusalaṃ paṇinandāmi Bhūridatta 22.779. 781.  
 Kusalaṃ naccagītassa sikkhitā 22.93. 110.  
 Kena te tādiso vaṇṇo II 255.13. (cfr. II 255.25 — III 409 (14).)  
 Kevala cāpi nigamo Sivayo 22.1715 1730. 1738.  
 Kesesu jātaṃ bandhitvā 22.2368. (cfr. 22.2011 etc.)  
 Ko nu santamhi pajjote III 197.19. — VI 371.11.  
 Koso ca tuyhaṃ vipulo. koṭṭhāgāraṃ ca 17.212. 213.

Khaṇant' ālukalambāni 14.279 — 22.2364  
 Khattiyamantā ca tayo ca vedā 22.927. 928.

- Khattiyassa pamattassa ratthasmin 16 308. — 17 5  
 Khattiya brahmana vessā sudā 5,68 — 13 8 — 14,72 73 74  
 Kharajinā jatila pamkadanta 6 10 — 14 62  
 Khippam antepuram gantva (netva) rañño dassehi 21,37 51  
 (cfr 21 40)  
 Khirodanam aham adasim III 409 (11) (cfr II 255 22)  
 Khuddanam lahucittanam akataññuna 21,311 (cfr IV 144 (3))

- Gacchattha bho gharaniyo 22 634 635  
 Gatito ca ratto ca adhimucchito ca 6,15 (cfr 9 23)  
 Gandho isinam ciradakkhitanam 17,54 50  
 Ganibhīrapañham manasabhucintavam 17,70. (cfr 10 69<sup>a</sup>)  
 Gavañ ce taramānanam ujum gacchatī 4 130 — 18 100 170  
 Gavañ ce taramaṇānam jinhā gacchatī 4 133 — 18,104 168.  
 Gatha ima atthavati suvyañjana 17,91 — 21 440  
 Game va yadi vāraññe 5 32 — 6 2 5 (cfr 2 54)  
 Gavo bahitinaśśēva omasanti varam varam 21 320 329  
 Guyham attham asambuddham 16,239 — VI 388,25  
 Guyhañ ca tassa n' akkhati 12,79 (cfr 12 80)  
 Guyhassa hi guyham eva sadhu VI 381 5 388 17

Gharam avasamānassa gahatthassa 22 1249 (cfr 1242)

- Camkamam tattha mapesim N 40 — I 7 (11)  
 Caje cajanam, vanatham na kayira 2,140 — 4,131  
 Catuklannam va kedāram 6,00 (cfr. 9 3 5)  
 Catubbhi atth' ajjhagamā 1,103 — 5,98 (cfr 10 4-5.)



Cando ca suriyo ca ubho sudassanā 14,149. 150.

Cammavāsī chamā seti jātavedaṃ namassati 22,2011. 2016. 2034.

2038. 2055. 2059. 2115. 2368.

Cātuddasiṃ pannarasim (pañcadasim) 14,114. — 22,502. 515—16.

523—24. 532—33. 541—42. 548—49. (cfr. 15,226. — 17,176. —

22,1003. 1059.) .

Cittakūṭo ti yaṃ āha devarājapavesanaṃ 22,561. (cfr. II 210 (12).)

Cirassaṃ vata passāma 6,136. (cfr. 15,294—95.)

Cirānuvuttam pi piyaṃ manāpaṃ 21,313. (cfr. 21,324.)

Coriyo kaṭhinā h' etā vālā I 295,11. — 21,331.

Corīnaṃ bahubuddhīnaṃ yāsu saccaṃ I 295,7. — 16,295. —

21,344.

Janinda nāññatra manussalokā 15,258. (cfr. 17,182.)

Jayo hi Buddhaṣsa sirimato ayaṃ N 274. 275. 276. 277.

Jātarūpamayā kaṇṇā 22,1161. 1173.

Jātīmado ca atimānitā ca 15,6. 7.

Jivhā tassa dvidhā hoti 8,50. (cfr. 8,52.)

Jīranti ve rājarathā sucittā 21,409. 443.

Ñātīnaṃ ca piyo hoti mittesu 3,120. — 16,177.

Ñātīsu mittesu katā me kārā 21,435. 436.

Dayhamānena gattena niccaṃ 19,90. 106.

Dayhamāno na jānāti 5,20. 22. 24. 26. 28.

Tagaraṇ ca palāsenā yo naro 15,164. — 22,1051.

Taggha te aham akkhissaṃ yathāpi kusalo tathā 16,172. 186

(cfr. 22,1935.)

- Tato kumare adaya 22 2147 2148  
 Tato khoman ca kayuram 22 2444 2445  
 Tato ca kho so gantvana Mātharo 22 1476 1494  
 Tato [ca] raja taramāno yuttam aruṇha sandanam 19 71 — 22 71  
 Tato ca raja payasi senaya 19 6 — 20 107 — 22 1500  
 Tato cut āham Vedeḥa 22 1001 (cfr 22 1061 1064—67)  
 Tato tata nivattassu māssu etto param gami 6 35 — 9,3 5  
 Tato ratja vivasane 19 194 — 21 188 372 — 22 1011 1728 18 0  
 2295, 2308 (cfr 22 1731 1739)  
 Tato vatatape ghore N 295 (cfr 20 96 170)  
 Tato Vessantaro raja danam datvana khattiyo 22 1893 2180 2469  
 Tato satthiṣahassani yudhino cārudassana 22 23 4 2435 2461  
 Tato so rajjum adāya 22 2152 2198  
 Tato have dhitima rājaputto 16 78\* 90 95  
 Tatth addasa kunjaram chabbisānam 16 116 (cfr 16 107)  
 Tatth addasa pokkharan m adure 16 117 (cfr 16 116)  
 Tatth ev ete vattapada IV 422 v 11 — 17 48. (cfr 17 13 25)  
 Tatth eva sa pokkharani adure 16 116 (cfr 16 117)  
 Tattha ka nandi ka khidda 15 8\* — 22 115  
 Tattha ppadhanam padahim N 44 — I 10 (30)  
 Tattha iakkhī sannirattā khen mo 21 265 (cfr 22 1192 1193)  
 Tattha pānāya m ayanti nānamigagana 21 266 (cfr 22 1204)  
 Tattha bindussara vaggū nanāvannā 22 1945 2396  
 Tatthi acchatī kunjaro chabbisano 16 10 (cfr 16 116)  
 Tath eva tvam sabbabhava passa N 139 — III 242 (26)  
 Tadasī yam bhimsanakam 22 1708, 1709 1842 1844 2149 2150 2308  
 Tam abravī maharajā Sivānam 22 1856 1883  
 Tam abravī rājaputti Maddi 22 1 49 1764 1856 1866 188 1891  
 Tan ca disvāna ayantam jalantam 20 117 — 22 74  
 Tan ca disvāna āyantam p taram 22 240\* (cfr 22 243\*)  
 Tam tam Kanhāj nā voca 22 2190 (cfr 22 234\*)  
 Tati tam vadāmi Kosiya dehi dānam 21 191 196 198  
 Tam tvam bhattam patiggayha 14 271 74 283

- Tam devā paṭinandimsu 14,206. — 22,570. (cfr. 15.150 etc.)
- Tam n' ussahe jīvikattho pahātuṃ 6,15. — 9,23.
- Tam nāgakañṇā caritaṃ gaṇena 15,248. — 22,1374.
- Tam me vataṃ taṃ pana brahmacariyaṃ 17,172. — 22,1391.
1415. (cfr. 10,77. — 17,169. — 22,1388. 1412.)
- Tam lobhā pakataṃ kammaṃ 9,68. (cfr. 9,48.)
- Tam vo vadāmi, bhaddaṃ vo 7,104. — 13,25. — 16,221.
- Tam saṃgaramṃ brāhmaṇassa-ppadāya 16,67. 69. 70. — 21,397.
398. 405. 420.
- Tasmā phalapuṭassēva ñatvā 15,165. — 22,1052.
- Tasmā sataṇ ca asataṇ ca 2,58. — 10,114. — 22,2317.
- Tasmā hi chandāgamaṇaṃ 2,125. — 8,59. — 19,99.
- Tasmā hi dhīrassa bahussutassa 11,91. (cfr. 16,253.)
- Tasmā hi paṇḍito poso N 296. — 14,200.
- Tasmim me Sivayo kuddhā 22,1920. (cfr. 22,1923. 1934.)
- Tassānujaṃ dhītaraṃ kāmayāmi 22,1351. (cfr. 1439.)
- Tassāvidūre pokkharāṇī 22,2027. 2063.
- Tassa taṃ dadato dānaṃ 22 432. (cfr. 22,412.)
- Tassa taṃ vacanaṃ sutvā pasādam 21,47. 68.
- Tassa te anumodanti ubho Nārada-Pabbatā 22,2293. 2315
- Tassa pāde gahetvāna katvā ca naṃ padakkhjaṇaṃ 17,136
- 22,49
- Tassa puṭṭho vyākāsi Mātali 22,443. 446. 449. 452. 455. 458. 462.
465. 468. 471. 474. 477. 483. 486. 490. 495. 499. 506. 512. 520. 529.
538. 545. 552. 566.
- Tassa puttā ca dārā ca 6,38. — 9,8
- Tassa rajjass' aham bhīto 22,36. (cfr. 22,61.)
- Tassā me passa vimānaṃ II 255,23. — III 409 (12).
- Tassā sumajjhāya piyāya hetu 22,1351. 1440. — VI 327,5.
- Tā ca sattasatā bhariyā 22,236—241.
- Tālā ca mūlā ca phalā ca 15,199. (cfr. 18,21.)
- Ticīvaraṇ ca patto ca N 273. — III 377,19.

Dadāhi me gāṃavarāṇi pañca 11,15. (cfr. 11,24. — 16,61.)  
 Dammi nikkhasataṃ ludda 15,110. 230.  
 Dammi nikkhasahassan te 22,1630. (cfr. 1638)  
 Daharo c' asi dummedha paṭhamuppattito susu 5,120. (cfr. 22,95.)  
 Dānaṃ sīlaṃ pariccāgaṃ ajjavaṃ 6,73. — III 320 (6). 412 (20).

— 21,176.

Dānāni dehi Koṇḍañña, abhimsā 22,597. 602. 604.  
 Dāsakammakarā heṭṭhā uddhaṃ I 401 (7). — III 234 (24).  
 Dinnaṃ nikkhasahassam me 22,1638. (cfr. 1630.)  
 Dinnaṃ me dānaṃ bahudhā bahunnaṃ 21,437. 438.  
 Divā vā yadi vā rattiṃ 22,1270. 1271.  
 Disā catasso vidisā catasso I 401 (10). — 16,104.  
 Disvā khurappe dhanuveganunṇe 3,43. 44.  
 Disvāna nāgassa gatiṃ tṭhitiṃ ca 16,118. (cfr. 16,111.)  
 Dīpaṃkaro lokavidū āhutiṃ paṭiggaho N 70. 85.  
 Disvāna patitaṃ Sāmaṃ 22,362. 363. 364. 365. 376. 384.  
 Dīpā atho pi veyyagghā 19,49. — 22,203—5. 207. (cfr. 22,172 etc.)  
 Dukkataṃ ca hi no putta 22,2370. 2431.  
 Dukkhaṃ kho me janayatha 22, 609. 624. (cfr. 641.)  
 Dukkūpanīto pi naro sapañño 13,138. — 22,138.  
 Duddadaṃ dadamānānaṃ dukkaraṃ kamma 2,57. — 10,113. —

22,2316.

Dunniggahassa lahuṇo I 312,15. 400 (12).  
 Dumapphalān' eva patanti mānavā 15,329. — 17,188.  
 Dulladdham me āsi Sutasoma 17,194. 195. 201. 202.  
 Devatā nu si gandhabbo ādu Sakko 19,63. — 20,93. — 22,7.  
 Devaputto mahiddhiko Mātali 14,203. — 22,434.  
 Devavāhavahaṃ yānaṃ assaṃ āruyha 22,1162. 1174.  
 Devā na jīranti yathā manussā 11,47. 48.  
 Deviddhipatto mahānubhāvo 15,257. — 17,181.  
 Doso rajo na ca pana reṇu vuccati I 118,1. (cfr. I 117,30. 118,2.)  
 Dvayaṃ yācanako tāta (rāja) 2,121. — 4,89.

- Na so mitto yo sadā appamatto 5 64 72  
 Na ha nūn' iṃassa raṇṇo 5,47 48 — 22,713 714  
 Na h' ete ettaka yeva Buddhadhammā N,180 185 140 145 150  
 155 160 165 170  
 Nā h' eva veda aphala bhavanti 6,13 — 14 65  
 Na h' eva sabbattha balena kiccā 5 42 — V 121 (26)  
 Na hi dhammo, adhammo ca 15 343 (cfr 19 81)  
 Na hi verena verani 5,110 — 9,14  
 Na hi sabbesu thanesu puriso 8 22 23.  
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2049. (cfr. 1920.)

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Mā no deva avadhi, dase no dehi 22,605—8. 620—23. 690—93.

Mā putta saddaḥesi: sugatī kira hoti 22,596. 601.

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 Yadi kira yaṇitvā puttehi 22.627. 628.  
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## V.

### ADDITIONS AND CORRECTIONS

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aggasāvaka, (cfr. Sāriputta-Moggallānā).

Aggi, (cfr. Jātaveda).

Ajjuna, Paṇḍurājaputto V 424,20. 426 (10. 31. 26., 427 (15).  
(= Kuṇālo sakunarājā (Bo.)).

Ajjuna, (sahassabāhu) rājā Kekarājadhāniyaṃ Mahimsakarattṛthe  
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kādhīpa).

Ajjuna-vatthu V 119 (15).

Aṭṭhakathā II 299 note <sup>21</sup>.

Aḍḍhakāsī, ganikā V 447 (23). (cfr. Vin. II 277).

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atītavatthu I 136,13. 375,2. 473,1. — II 212,14. 234,26.  
333,27. 429,18. etc.

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Anūpiya, nagaraṃ (Mallarattṛthe). (cfr. Dh. p. 139. Vin. II  
p. 180).

abhimāra-payojana, (cfr. III 97,14 (v. l.). Sumaṅgalavilāsini  
I 152,6. 154,11.)

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Ayojjhana-nagara, read: Ayojjha- (a: Ayojjhā).

Arindama, Kāsirājā (cfr. V 352,15°).

Kūṭāgārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kol'ta V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiyā-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantiyādi-tāpaso VI 257 (26).

Gaṇḍeyya (adj.) II 151\*,26. 27. 152,1\*.

Gaṇḍeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6\*. (cfr. Aṅgīrasa).

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Gotama Buddha, add: (Gotamo, Gotamo Buddhō, Samaṇo Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. — dele: IV 371,11\*. V 144,1\*. 267,6\*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī. •

Cittalatāvana N 52,19. •

Cittasambhūta-jātaka, see: Citta-.

Cullatunḍila, (cfr. Tunḍila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta. (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17\*. 390,22\*.

Tidiva IV 450,10\*. — V 14,20\*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra<sup>1</sup> (cfr. I 506,24\*).

dussasahassapaṭṭilābha-, read: (cfr. sāṭakasahassap-).

Kūṭāgārasālā I 504,6. — II 392,13.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30.

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantiyādi-tāpaso VI 257 (26).

Gaṇgeyya (adj.) II 151\*,26. 27. 152,1\*.

Gaṇgeyya, nāgarājā III 362 (10).

Gotama, isi (= Aṅgīraso G.) V 267,6\*. (crr. Aṅgīrasa).

Gotama, brāhmano (?) IV 371,11\*.

Gotama Buddha, add. (Gotamo, Gotamo Buddhō, Samano  
Gotamo) II 262,11. 13. V 334,4. 7. 14—16. — Mahā-Gotama-  
Sammāsambuddho II 434,2. — Gotama-sāvaka II 417,13. —  
dele: IV 371,11\*. V 144,1\*. 267,6\*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī. °

Cittalatāvana N 52,19. °

Cittasambhūta-jātaka, see: Citta-.

Cullatundila, (cfr. Tundila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta. (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubbhaddā, dhītā Anāthapindikassa.

Channapatha-pañha, (= Amarādevī-pañha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 356,17.

Tidasā V 20,17\*. 390,22\*.

Tidiva IV 450,10\*. — V 14,20\*. 15 (3).

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra<sup>1</sup> (cfr. I 506,24\*).

dussasahassapaṭilābha-, read: (cfr. sātakasahassap-).

- Devadattassa vadhya parisakkanam add IV 447 — <sup>0</sup>acca  
 Sugatalayo II 128 read 16-13.  
 devoralanam read devoralanam  
 Dharmaddajja (— Bodhisatto)  
 Dhumakari (cfr Vāsetthi)  
 Nandavati (dhīta Bodhisattassa) I 470 90\* (Cod B)  
 Nagadīpa III 118 3\* read 188 3\*  
 paccuppanna vatthu I 136 12 480 13 484 12 487 4 490 18  
 — II 64 91\* 212 13 234 92 309 4 382 3 410 1 429 18  
 440 6 443 3 — III 8 1 13 11 110 11 232 91 238 3  
 314 17 317 0 341 91 351 94 — IV 1 4 40 2\* 90 2 etc  
 paccekabuddho V 240 10\* read 249 10\*  
 Pandukambalasīlasana III 53 9\*  
 Pali add Palnavena IV 338 (16) — V 208 17\* Ekaniyata  
 pali I 340 (10)  
 Purindada V 200\* 0  
 Bakubhānī jātaka (— Kaccapajāt (215)) II 148 (cfr  
 Dhṛp p 419)  
 Belatthiputta see Saṅgya  
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V.  
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 to Index I.

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aggasāvakā, (cfr. Sāriputta-Moggallānā).

Augi, (cfr. Jātaveda).

Ajjuna, Paṇḍurājanputto V 424,20. 426,10. II. 11. 127,15.  
 (= Kuṇḍalo sakunarājā (Bo.)).

Ajjuna, (sahasrabāhu) rājā Kekarajadbhāṇiyam Mahānāsakaratthe  
 V 135,21\*. 143,12. 27. 145,9. -- VI 201,29\*. (cfr. Keka-  
 kādhipa).

Ajjuna-vatthu V 119,15.

Aṭṭhakathā II 299 note<sup>24</sup>.

Adḍhakāsī, gaṇikā, V 447 (23). (cfr. Vin. II 277,1).

Āṇimaṇḍavya (Āṇimaṇḍavya).

atitavatthu I 136,12. 375,2. 473,4. -- II 212,14. 234,3.  
 333,27. 429,18. etc.

Anāthapindika, (cfr. Mahānāthapindika.)

Anūpiya, nagaram (Mallaratthe). (cfr. Dhṛ. p. 133. Vin. II  
 p. 180).

abhimāra-payojana. (cfr. III 97,14 (v. l.). Sumaṇḍavilāsini  
 I 152,6. 154,11.)

Amarādevī-paṇḍha, v. l. B Channapatha-paṇḍha. (cfr. VI 326,6).

Ayojjhana-nagara, read: Ayojjha- (or: Ayojjhā).

Arindama, Kāsīnājā (cfr. V 352,13\*).

Kūṭāgārasālā I 504,6. — II 392,12.

Komārabhacca, to be inserted after Komāyaputta-jātaka.

Kolita V 151,30

Kosambakā, (cfr. III 486,9).

Kosiya-jātaka c) (cfr. Jāt. (535)).

Khaṇḍahāla-jātaka, (= Candakumāra-jāt. Cod. B).

khantiyādi-tāpaso VI 257 (26).

Gaṇḍeyya (adj.) II 151\*.26. 27. 152.1\*.

Gaṇḍeyya, nāgarājā III 362 (10)

Gotama, isi (= Aṅgīraso G.) V 267,6\*. (cfr. Aṅgīrasa).

Gotama, brāhmano (?) IV 371.11\*.

Gotama Buddha, add: (Gotamo, Gotamo Buddho, Samano

Gotamo) II 262,11. 13. V 334,4. 7. 14. 16. — Mahā-Gotama

Sammāsambuddho II 434,2. — Gotama-sāvaka II 417.1; —

dele: IV 371.11\*. V 144,1\*. 267,6\*.

Candakumāra-jātaka, see: Khaṇḍahāla-jāt.

Calākā, see: Talatā-devī.

Cittalatāvana N 52,19.

Cittasambhūta-jātaka, see: Citta-.

Cullatuṇḍila, (cfr. Tuṇḍila).

Cūḷajanaka-jātaka, (cfr. Mahā-janaka).

Cūḷani-Brahmadatta, (cfr. Pañcāla).

Cūḷabodhi-tāpasa, (cfr. Bodhi-kumāra).

Cūlasubhaddā, dhītā Anāthapiṇḍikassa.

Channapatha-paṇha, (= Amarādevī-paṇha I 424,21. Cod. B).

Takkāriya-jātaka II 175,19 (Mahā-Takkāri-jāt.).

Talatā-devī, (v. l. B Calākā).

Tāvatiṃsā devā VI 105,5 read: VI 104,5. add: IV 355,17.

Tidasā V 20,17\*. 390,22\*.

Tidiva IV 450,10\*. — V 14,20\*. 15,13.

Tiracchāna-yoni I 168 (17).

Duṭṭhakumāra<sup>1</sup> (cfr. I 506,24\*).

dussasahassapaṭilābha-, read: (cfr. sātakasahasap-).

- Devadattassa vadhāya parisakkhanam, add: IV 444,7. — °asva  
 Sugatālayo II 162,8 read 162,13.  
 devorahanam read: devorohanam.  
 Dhammaddhaja, (= Bodhisatto).  
 Dhūmakārī, (cfr. Vāsettha)  
 Nandavati, (dhītā Bodhisattassa) I 475,20\*. (Cod. B).  
 Nāgadīpa III 118,5\* read: 188,5\*.  
 paccuppanna-vatthu I 136,12 480,13 484,12 487,4. 495,18.  
 — II 64,21\*. 212,13. 234,26 359,4 382,3. 410,1. 429,18  
 440,6 443,3 — III 8,17. 13,11. 115,11. 232,21. 238,3.  
 314,17. 317,5. 341,21. 351,24 — IV 1,4. 45,2\*. 90,2. etc.  
 paccakabuddho V 245,15\* read 249,15\*.  
 Paṇḍukambalasīlāsana III 53,9\*.  
 Pālī, add Pāhneyena IV 338 (16) — V 258,17\*. Ekampata-  
 pālī I 345 (15)  
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 Bahubhāni-jātaka, (= Kacchapa-jāt. (215)) II 178<sup>2</sup>. (cfr.  
 Dbp. p. 419)  
 Belat'hiputta, see. Sañjaya.  
 Bodhisatta, p 103 : 7 add: Bhaggavo, paribbajako (408).  
 Brahman, sa-Brahmakā (devā) V 223,28\*.  
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 Mūgapakkha-jātaka N 64,25. (= Cariyā-piṭaka III 6, v. 18)  
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 Vimamsanakhanda, Mūgapakkha-jataka VI 9,24 (Cod B).  
 Sabbasamhāraka-paṇha (cfr VI 336 (16))  
 Sammodamana-jātaka, dele. V 97 9  
 Sutasoma-jataka, see: Mahāsutasoma-jāt.  
 Sundarīnandā, (dhītā Bodhisattassa) I 475,20\*. (Cod. B)  
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## CORRECTIONS AND ADDITIONS.

Vol. V. 202,4 fr. bottom read so all.

332,22 read *paṭiṭṭhāsi*,

333,13 — *balavā vedanā*

334,18 — *Buddha-*

Vol. VI. 9,24 add after su. *Vīmaṇṣanakkhaṇḍo*.

48,17 read *gāmaṇīyehi*

52,2 — *gāma-*

73,7 — *mayham for mayam in all three MSS.*

81,17 — *abharī*

81,18 — *bharissante*

111,17 — *gīvāya*

145,25 — *maṁsam o*

158,22 — *vīmaṁsissāmi nañ*

164,23 — *-putto mama dhītā*

168,23 — *Virūpakkha-*

168,24 — *Virūpakkhe*

324,2 — *Inda-*

389,31 — *Niṭṭhitā*

586,16 — *abhidhāvimsū*

594,34 add to after seems

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